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TIEN FENG NEWS

We have now received all copies of Tien Feng for the first four months of 1959, January-April--eight numbers--but they are not very enlightening as to the situation of the church in China today. There continues to be very little concrete church news. The April 13 number does tell a little about Easter observance in Shanghai, Wuhan and Kweiyang. The Shanghai report refers to the churches only by the district in which they are placed, and in some at least there were confirmation and baptism services. Reference is made to the blessing of children, instead of baptism, as though that is now the approved practice. Thursday and Friday services during Holy Week were also held, and it is stated that 600 took communion at the service in Hongkew.

In the Wuhan report we learn that the following churches are open and celebrated Easter: In Hankow the Yung-kuang (Glorious Light) Church and the Salvation (Chiu-shih) Church, in Wuch'ang the Life (Sheng-ming) Church and in Hanyang the less definite title of Gospel Hall (Fu-ying-t'ang). All four of the churches held communion services on Easter Day, and the Yung Kuang Church also had a baptismal service. At the Salvation Church a young people's choir gave a special musical program.

In the Kweiyang report it is noted that this is the first Easter celebration since the unification of the churches. Rev. Chen Heng was in charge of the service and Rev. Tu Kuang-yen preached the Easter sermon. Apparently they do not have a choir every Sunday, as it is especially noted that they had a choir for Easter.

Manual Labor for Preachers

A considerable number of news items tell about the manual labor that preachers are engaged in. There is more news about the Kweilin Pickle Factory which we reported on in the May 11 Bulletin. It employs 18 persons, Catholics and Protestants, a union which we also find in a number of other places, and it is interesting to speculate on the cross-fertilization possibilities of Protestant pastors and Catholic priests (freed from Vatican control) working side by side day after day. The group had considerable difficulty deciding what line of work to take up. Some wanted to go into goat-raising, some wanted to open a lens-making factory, but they finally decided on the pickles. At first they had difficulty both with getting raw materials and with disposing of the finished product. At one time their whole staff had to turn themselves into salesmen, and even then they lost some of their product through spoiling. But now these questions are settled - they can get all the raw materials they need, and they have a steady market for their product. In January their monthly output was worth $9,000.

In Kwangsi Province, the Christians of the Yao tribe in and around Tu-an held a meeting

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at the end of December, at which the government representatives outlined some work for the preachers to do, which involved the repair of one waterway of 150 li, another of 50 li, and the deep plowing of 60 mou of land.

In Shashih religious workers were assigned on one day, February 21, to take nightsoil fertilizer from the city to the country. They had 21 persons to handle four large carts capable of carrying a total of 3,000 pounds. Ten were Buddhists, eight Protestants and three Catholics. Their captain for the day was Protestant pastor T'an Chin-ch'eng, over 60 years of age. One of the Protestant church yards was the assembly point, where the nightsoil was brought to be loaded into the carts. That day they made four round trips to the country, thus carrying a total of 12,000 pounds of fertilizer.

Most of the Peking preachers went into farm work, a few into factory work, and in January, after six months of work, they came together to share their experiences and decide how they had been changed through labor. Several statements as to how beneficial they had found the work for their own discipline are found in the April 2 Tien Feng.

A Shanghai Bible woman who has been working in a textile factory for six months tells how satisfying it is to realize that now at last she is a self-supporting member of society.

The Crimes of the Missionaries

A great deal of space is given in these magazines to reiterating the sinister aggressive designs of the missionaries. One article reviews the whole of Protestant church history in China to prove the point that when patriotism in China was at a low ebb, the number of missionaries multiplied, and when patriotism revived, as in the Boxer movement and the anti-Christian agitation of the 1920's, the number of missionaries went down. Another asks the question, Were there any good missionaries? and answers it No. The writer takes Southern Methodist missionary William Burke of Sungkiang as example, admitting that if any missionary could be called good, he could; and then goes on to detail his "crimes", which seem to consist primarily in the fact that some landlords and other reactionaries were among his friends. (Like Christ, he ate with publicans and sinners.) Baptist preacher Chi Ching-tsai writes a short article bringing the charge that though missionaries came to China presumably to preach the gospel, there were really very few of them that did preach. Chester Miao writes an article questioning the motives of the missionaries in coming to China. Another article details the "crimes" of Timothy Richards at the time of the Boxer Rebellion. Episcopal Bishop Mao K'e-chung tells of a missionary who insisted on using American wine for communion, and was very angry when once Chinese wine was used instead, thus showing that his only interest was in pushing American products. There are several articles that emphasize the charge that missionaries were the forerunners of commercial aggression.

YU CHUAN-EN'S CONFESSION

Yu Chuan-en is a 23 year old student in the Shanghai Ling-hsiu (Spiritual Cultivation) Seminary. During the past fall and winter he took a political study course in Shanghai, which resulted in a complete review of his life and a confession of all the wrong attitudes he had formerly held. This confession is given four pages in the April 2 Tien Feng.

Yu was supported for three and a half years in the Morning Star Orphanage in Shanghai (1947-50), and he stigmatizes the superintendent of this institution as an imperialist agent, although he admits that it was not connected with any mission board, but was run entirely by Chinese Christians. The superintendent Miss Wang Shun-yi was a close associate of the founder of the Spiritual Food Church Chao Shih-kuang. His last year in Shanghai, the school year of 1949-50, he was in a junior middle school run by the Shou-chen North Church, where, as he says, "he received a year of slave education."

In the summer of 1950 he left Shanghai and went to Ninghai, Chekiang, where his mother was working in the church. (His father was dead.) In 1954, when he was a second year student in senior middle school, he struck up a correspondence with a student in Chia Yu-ming's Spiritual Cultivation Seminary in Shanghai. This student kept sending him the reactionary literature of Wang Ming-tao and Watchman Nyi, and in March 1955 sent him a letter in which he com-

ared the present situation with the words of Psalm 46 - the waters roaring and foaming, the nountains trembling - in the midst of which God is our refuge and strength, a very present help n trouble. How reactionary it was to take that pessimistic attitude at such a hopeful period in Chinese history, when the country was just starting on its first five year plan, when it had obained Russia's help in the establishment of new industries, when the premiers of China, India nd Burma had just laid down the five principles of peace, and Geneva had just obtained a peaceful settlement of the Indo-China question.

As a result of these reactionary influences he became irrational and unrealistic, doubting everybody and rejecting everything. The world to him was just a vain show, a "vanity of vanities." The next year, when he applied for entrance to the Seminary, he wrote in his explanatory letter, "I feel that the future of the church is very dark, but we must pray instead of mope, use practical action instead of contemplation." He felt that he had received a call to preach Christ and him crucified, and he adds in a parenthesis that what he really meant by that was that he felt called to oppose the patriotic movement.

He goes on to confess his wrong attitude in a number of actions. Back in 1950, when he was still in the Shanghai school, he had defiantly written in a politics examination paper that it was God and not labor that had created the world. "Actually I did not want a cosmological argument, I only wanted to stir up opposition." Again, two years later in Ninghai, he applied for a scholarship, and in the class discussion he said that the scholarship was given by God. When his classmates opposed him, he stoutly maintained his point of view, saying that since God created everything, the scholarship money had come from Him, thus "belittling the accomplishments of labor." His classmates charged him with ingratitude, and this he feels now was a just charge, but then he felt that he was being persecuted for his faith. He wrote to his Seminary correspondent that he wished he was at the Seminary, where there was no persecution. "My body is here, but my heart is there."

At the age of 20 he graduated from the Ninghai middle school, but was sick at the time of college entrance examinations. So he worked for eight months in the Ninghai church. During those eight months he joined the reactionary elements in the church to oppose "the village people's committee, the farm co-operative, and the people's committees of the county and village." When the co-operative wanted to borrow the church building, he used this opportunity to object and cause trouble, even drafting a letter to the National Three Self Committee complaining that the local co-operative had seized church property, and thus sabotaging agricultural production.

"After I entered the Spiritual Cultivation Seminary, I sat for two years under the reactionary instruction of Chia Yu-ming, and this poisoned my mind still more." Among the teachers and students of that school were counter-revolutionaries, rightists, two-faced people and all sorts of reactionaries, all of them opposed to socialism. As an example he quotes a poem given in class by one of the teachers:

I say God is, You say no;
Let's see who will suffer woe.
You say No God, I say You're wrong;
We'll see who sings salvation's song.

"This made me feel more than ever that theism and atheism are incompatible, and deepened the rift between me and the Party and the People."

Chia Yu-ming's poisonous attitude was especially shown in his teaching of Revelation. He began the course by saying, "At the present time there are many things in the teaching of this book that we do not dare to speak out," and Yu asks, "If he was really expounding the Bible, why should he be afraid to speak out?" But in his exposition of the beast that came up out of the sea (c. 13), he made it clear enough that he thought it typified the Communist Party. He said it made itself great, and then wrote 'itself' and 'great' on the blackboard, one above the other, which makes the Chinese word for "It stinks." Those with the mark of the beast on their forehead were the members of the Communist Party. The false prophet that arose out of Judah was the Jew Karl Marx.

Yu then goes on to praise the Party for its accomplishments, and point out how wrong it is to take such an attitude of antagonism to it. "It is true that Marx and Lenin both expected

religion to disappear, but this was just their opinion (k'ang-fa), and they did not take any steps to make religion disappear, nor try to force any one to accept their atheistic view of the universe." He concludes by saying that he will accept the guidance of the Party, and walk the road of socialism.

KIANGSI PROVINCE NEWS

The Nanchang Kiangsi Daily for October 9, 1958, carried a report of Catholic and Protestant Conferences which had just closed. The Protestant Conference decided to "do away with irrational religious systems, subject the religious life to production needs, and do everything from the standpoint of the interests of the country. All members of the clergy must thoroughly remold themselves, strengthen their study efforts, unfold criticism and self-criticism, actively take part in physical labor, and turn themselves into laborers voluntarily."

"Protestant delegates resolutely pledged themselves to abolish the congregation (probably denomination) system, clean up the influence of imperialist ideas, and reject all types of reactionary publications and documents distributed by Protestant sources abroad. The delegates also sternly criticized and struggled against all forms of illegal activities carried out in the name of religious belief, such as treating patients by means of sorcery and prayer, indulging in free propagation of the faith and indiscriminately recruiting converts to Christianity, obtaining money by fraud, indecently molesting women, disturbing social order, sabotaging production, and causing bodily injuries.

"The Protestant delegates also sternly rebuked the rightist elements namely: Ts'ai Chih-ch'uan (Methodist layman, YM Secretary), Wang Erh-pin, and Wang Hui-ch'uan. The latter were relieved of their posts in the church and prohibited from carrying out religious activities among the Protestants."

The Catholic delegates meeting at the same time (and in some of the sessions evidently the two groups were together), took similar action. They apparently cashiered the whole episcopal hierarchy of the province, and elected and consecrated three new bishops for the Nanchang Yukiang and Kanchow dioceses respectively.

FUKIEN REPORT

The Fukien Daily of Foochow, for February 6, 1959, carried a statement by five Protestant Christians made to the Provincial Congress. The five signers were: Chang Kuang-hsu (Episcopal Bishop Michael Chang) and Ho En, who are deputies to the Congress, and Wang Tsung-ch'eng, Ch'en Yun-ch'ing and Ch'en Ch'i-k'ai, who are members of the Provincial Committee of the Chinese People's Political Consultative Conference (a less authoritative body than the Congress).

The statement begins by telling of various study groups held in the province during the year, at which over 580 persons "bishops, pastors, preachers and representatives of employees, workers and Christians," were present. In these meetings a number of rightists were exposed, but they are not named in this statement. "All patriotic and faithful Christians determined to draw a line of demarcation between themselves and the rightists so as to isolate the latter."

In the study groups of the past year, Christians agreed to the following three points:

1. Accept the overall leadership of the Chinese Communist Party and resolutely follow the socialist road, together with the broad masses of the people.

2. Change the former semi-colonial status and bourgeois methods of administration so as to become new-born churches, really independent and self-administered. (That is, abolish the denominational system.)

3. Strengthen political studies, take part in labor and conduct thorough self-reform, so that pastors and church personnel might gradually earn livings through their own labor.

The statement is not clear as to what work pastors are doing now, but the reference to iron and steel smelting shows clearly that that campaign was now over. It reads, "In those days when they (the pastors) took part in the campaign for smelting iron and steel or washing iron ore by all the people, they obtained great results."

MISSIONARY NEWS

Mrs. William Remfrey Hunt, formerly Disciples missionary in Nanking, died on May 4 in California, at the age of 90. Her husband died in 1953.

CHURCH NEWS

A report from Canton indicates that the YMCA building there has been taken over by the government to be used as a cultural center, so that it will no longer have any religious connections.